

# BOSTON RECORDER.

PUBLISHED BY NATHANIEL WILLIS, NO. 3, ROGERS'S BUILDINGS, CONGRESS-STREET, BOSTON.

SATURDAY MORNING, OCTOBER 16, 1819.

Price, \$3.00 in 6 months, or \$2.62 in advance.

## SOUTH SEA ISLANDS.

Report of the London Missionary Society, presented in May last, containing particulars respecting the Progress of the Mission among the South Sea Islands.

Tafua, one of the Chiefs of Borabara, a small island, passed over to Marua, a small island, fifteen miles to the westward of Borabara, and there related to its Chiefs the events which had recently come to the Society and Georgian Isles. Chiefs of Marua openly renounced Christianity, and the inhabitants united with them in proscribing embracing Christianity.

A number of the inhabitants of the South Sea Islands also renounced Christianity, and made a profession of Christianity. These islands are situated from twenty-five leagues eastward of Otaheite; and are inhabited by a race of people proverbially for their abject superstitions, abominable customs, and unrelenting cruelty.

The circumstances which led to this are related; and details are given, of meetings held for the public and social instruction of the Natives, and of the establishment and work of the printing-press. The religious state of the Natives is also stated.

Private prayer is supposed to be almost universal, and the instances of real piety are numerous.

The peculiar difficulties have, however, been out of this new state of things. The subject is observed—

Amongst these promising appearances, were circumstances in the political state of the Islands, as well as in the progress of the Mission, which occasioned trouble and anxiety to the Brethren.

The social habits and customs of the Natives, but their civil regulations, were intimately blended with their superstitious rites: when, therefore, idolatry was renounced, and Christianity established in room, their political and social order suffered a total derangement. This effected, more or less, every custom; and extended to almost every part of life. The Missionaries have found themselves placed in circumstances of peculiar difficulty. They had to be their duty to abstain from the use of the political and civil laws of the Islands; but now they are called to, from all quarters, for counsel and direction, not only in moral and religious, but in political and civil affairs. Deprived of pursuing their former line of conduct, they had to inform the King and the Chiefs, that, as their object in residing at them was only to convey to them knowledge of the true God, and Jesus whom he had sent, they must still discontinue direct interposition in their political affairs; but would, at all times, be glad to give them the best advice in their power. A correspondence had accordingly entered into between the Brethren and the King, in which they had recommended him to call a general meeting of the principal Chiefs; and, with their assistance and concurrence, to adopt such measures as might be adapted to the new state of things, impart stability to his government, and promote the general welfare.

Representing this recommendation, they had to furnish such counsel on their part as should call for their acquaintance with the laws, and the Laws of Britain and civilized nations, might enable them to do so. This proposal was by no means agreeable to Pomare; who, having been accustomed to the exercise of arbitrary power, and to be himself at the head of the Nation, was unwilling to hazard his authority by a convention of the Chiefs.

Answering to the Missionaries, he had, however, signified his wish to receive from them information they might be able to give him, on the subject of new regulations; and it appears that the frequent conduct towards the Brethren, in no degree, less friendly, they had ventured to make this unique proposition.

Baptism of the Natives, the proper preparation for the newly-arrived Missionaries, and the profitable employment of the Natives, were also difficult questions.

At last point it is said—

On the termination of the war in which the restored Pomare to the attention of the people, and, by the interesting changes and revolutions which have been consequent on the fall of their idolatry and the introduction of Christianity; and the novelty of these changes has, when the Natives shall be instructed, when their new customs become familiar, and their political regulations adapted to the state of things, a system of regular and absolutely indispensable conservation of their religious and civil life.

In this view, the Directors sent out Mr. Gyles, in the summer of 1817, on the recommendation of the Rev. Samuel Williams, whose valuable services to the Society, they say, "be too highly and too frequently acknowledged."

ed." Mr. Gyles is to devote himself to the instruction of the Natives in the "cultivation of the sugar-cane, and other indigenous plants of the Islands, with the cotton and coffee trees."

A vessel, which had occasionally occupied the Missionaries for several years, was launched on the 10th of December, 1817, and named the "Haweis." It sailed in July, 1818, for the Society Islands, with the Missionaries to be stationed there.

The Directors propose to send out a Superintendent of the Mission, to reside, as their Representative, in the Islands; and an Agent, for the management of its temporal concerns, to be resident at Port Jackson.

The Directors, after calling on the Society to unite with them in thankful acknowledgments of the "blessing of that Jehovah, the true knowledge of whom has been imparted, by their instrumentality, to the perishing Natives of these Southern Isles," observe that they cannot—

"—avoid regarding with sentiments of adoring wonder, the gracious sovereignty of God, who, in his providence, had ordained that the enterprises of Navigation should discover to Europe the existence of these Islands, under circumstances which threatened the total extinction of the inhabitants. Infant murders, human sacrifices, frequent wars, and the prevalence of diseases which destroy the very principle of life, threatened to depopulate Otaheite. King Pomare, in one of his Letters, speaking of the mercy of God in sending his Word to the Islands, observes, that, 'it came to the small remainder of the people.' Tati, a Chief of Otaheite, said that 'it was an instance of the goodness of God that he had sent forth his Word to the people of that Island, and had not punished them as they deserved;' adding, that 'if God had not sent his Word at the time he did, wars, infant murder, human sacrifices, &c. would have made an end.' The population of the Islands, which was rapidly decreasing, will now probably be continually on the increase; there being already an observable difference in the number of little children and infants."

This part of the Report is concluded with the following summary of the particulars of the important change which has taken place in the Islands:—

1. An entire subversion of idolatry, with all the cruel rites and pernicious customs connected with it, among the inhabitants of Otaheite, and eight other Islands, into each of which Christianity has been introduced.

2. The abolition of Infanticide, and of the Arrey Society,\* which contributed so much to support this horrid custom.

3. The extinction of the practice of murdering Prisoners taken in battle; and, it is hoped, the prevention, for the future, of the evil of War itself, the pregnant source of so many other evils.

4. The suppression of vain and pernicious Amusements.

5. The establishment of a species of Domestic Intercourse among the members of the same family, formerly unknown in the Islands.

6. An universal Reformation in their moral sentiments, as well as social habits.

7. The professed reception of the Christian Religion, by the inhabitants of the Islands generally; and the apparently cordial reception thereof, by considerable numbers among them.

8. The erection of numerous Places of Christian Worship, and the establishment of Schools, especially in Otaheite & Eimeo.

9. An almost universal observance of the Sabbath Day; and a regular attendance on Public Worship, not only on the Sabbath, but also on other days of the week.

10. The institution of Prayer-Meetings and Family Worship, and the observance of Private Devotion.

"To this catalogue, at no distant period, we trust, the Directors will be able to add—the formation, among the people, of Christian Churches, and the due administration of Christian Ordinances—the institution of Marriage—the employment of Natives as Public Teachers of Christianity, and as Schoolmasters—the introduction, generally, of many of the useful Arts and Comforts of Civilized Life; and the establishment, throughout the Islands, of a regular system of Productive Industry."

\* The Arrey Society was distinguished for its barbarity and licentious manners, and restricted to people of the higher rank.

† "The men, women, and children, now all eat together; and, although this may not appear to be of much consequence, yet the former custom led to many and great evils."

Extract of a Letter from Mr. Hayward.

Letter from the Missionaries in the Society Islands. Eimeo, December 6, 1817.

When the Active arrived, the Gospel of St. Luke in the Otaheitan language was in the Press, and the first sheet had been printed off; but, on the receipt of the paper so kindly presented to us by the British and Foreign Bible Society, we immediately resolved to augment the number of copies from 1500 (which was all that our paper would have allowed) to 3000; a more adequate supply for the multitudes that can read. Indeed there is a prospect that reading will become general in all

these Islands. We have written to New South Wales for skins, &c. to bind the books; as it will be of little use to put them into the hands of the Natives except they are strongly bound.

With respect to translations, the Gospel of St. Matthew is nearly finished, and the Acts of the Apostles is in hand.

The paper we receive from the Bible Society shall be wholly and exclusively used for printing the Scriptures "without Note or Comment."

From the same. Tahiti, July 19, 1818.

Reading is become general among this people, and they are diligently engaged in teaching each other. Three thousand copies of St. Luke's Gospel have been printed, and sold for three gallons of Cocoa-nut oil each copy. Many thousands are sadly disappointed that there are no more. We believe that ten thousand copies might have been sold in ten days. We hope to make progress in printing and publishing the sacred Scriptures.

## AMERICAN MISSION AT BOMBAY.

From the Panoplist, for Oct. Letter from the Missionaries at Bombay, to the Rev. Dr. Worcester.

REVEREND AND DEAR SIR,

By the close of another year, and by the period for transmitting our joint communications to the Board, we are now called to the pleasing duty of addressing you, and through you our beloved patrons in our native land. A greater length of time than usual has now elapsed since we last addressed you, owing to the increase of our number, which renders it less convenient for us all to meet for consultation about our joint communications, and for executing them.

Our last letter to you was dated July 13, 1818, and forwarded by Capt. Edes of the Cicero. In that communication we acknowledged the receipt of yours of Dec. 8, 1817, and one from Mr. Evarts, both sent by the Cicero, Capt. Edes. Since then we have received no communications from any member of the Board, with the exception of a letter from Mr. Evarts, written at New York, and forwarded by the Braganza, Capt. Newcomb. In August, we learned with much regret, that what was sent for us in the Dromo, (viz. three packets containing books, pamphlets, and a half vol. of Rees's Cyclopaedia,) were lost, the vessel in which they were sent from Calcutta, being wrecked on her passage to Bombay.

Through divine mercy we are all well at present. But since the date of our last letter, we have been visited with sickness. Brother Nichols, in the latter part of October, had a severe bilious attack, and was brought so low, that his life was almost despaired of. But it pleased God in his sovereign mercy to raise him up from the brink of the grave, and to restore him speedily to his accustomed health and strength, that, as we trust, he may live and accomplish the work of an evangelist among the heathen. May the God of all mercy grant, that our forfeited yet spared lives may be sacredly devoted to his service and glory.

While entering on the detail of our missionary operations, we cannot forbear expressing our regret, that the period since our last has furnished so few incidents worthy of any particular recital.

1. Our preaching. For some time past we have held no public exercises in English except at our own house on Sabbath morning, when a few persons usually attend with us.

We continue our method of daily going about among the heathen, for the purpose of preaching Christ to them in a manner more or less public, as we may have opportunity; at the same time distributing books to such as may seem desirous and able to read them.

It will, no doubt, be grateful to the feelings of the Board to reflect, that five of their missionaries in the same region, and in the same language, are now daily and actively engaged in the use of means, both direct and indirect, for the conversion of the heathen.

The field of our labors has been enlarged in other respects. In October brother Newell visited Caranja, an island in the harbor of Bombay, containing about 10,000 inhabitants, mostly Hindoos. He visited the principal villages on the island, preached to numbers of the people, and distributed 100 books; and after his return as many more were sent thither for distribution.

In the same month brother Hall visited the district of Choule, a place situated on the coast, 25 or 30 miles to the south of Bombay. This was a place of great importance under the Portuguese government, and the stupendous ruins of their fortifications, their ecclesiastical and other public buildings, strikingly evince the opulence and power which that government once possessed there. But so complete has been their fall, that not so many as 200 catholics are now to be found in that region.

In the district of Choule, not more than six miles in length, there may be about 30,000 inhabitants. Brother Hall visited the principal towns and villages, preached

to and conversed with large numbers of the people, and distributed about 200 books, and soon after his return sent more than 400 there for distribution. He found in Choule about 45 Jewish families, apparently in a state of extreme indigence and degradation. They have no synagogue, but perform their religious services in a private house.

About eight months ago this place was in the hands of the Mahratta king; but is now an English possession, and may be considered as accessible to missionaries. How desirable that a missionary should be stationed there to impart the word of life, to the tens of thousands of heathens, who are all within five or six miles of the landing place.

About the same time brother Newell visited Bankote, an English possession about 60 miles to the south of Bombay. He also went into some of the neighboring towns, preached to the people, and distributed about 300 books.

During the present month brother Hall has visited Cullian, a large town on the continent, about 15 miles E. of Tanna; & also Basseen, another large town on the coast, about 30 miles to the north of Bombay. In these places he imparted instruction to a large number of people, and distributed more than 500 books.

Our experience of this mode of laboring has led us to estimate more highly the importance of itinerating extensively, for the double purpose of preaching, and distributing the Scriptures and tracts. And we indulge the pleasing hope, that He who has helped us thus far, will enable us to go on, extending our labors farther and farther; and we would rest assured that our labors will not be in vain in the Lord.

In expectation that remittances would soon be made for the purpose of providing a place for public worship, we have recently made further inquiries relative to the subject. Though there are difficulties in our way, we shall hope, when furnished with pecuniary means, to procure, in some way, a suitable building for this very desirable object.

2. Schools. These were eleven in number when we last wrote. We have now fourteen on the island of Bombay, and two at Choule, the place which brother Hall visited some time since.

For various reasons we thought it desirable to establish schools on the continent. Schools being fixed in the large towns there, the superintendence of them must open to us an extensive intercourse with the people, and afford new and important facilities for diffusing Christian knowledge in other ways in addition to what would be taught in the schools.

With respect to Choule, the circumstances were very favorable. At the time brother Hall visited the place, it was said there was not a single school in operation. The people, understanding that we contemplated establishing charity schools, favored the object, and several persons requested to be employed as teachers. The Jew, who has been employed as teacher of the Jewish school in Bombay, was from Choule, and was willing to return and teach a school there. We had found him to be a well qualified and faithful schoolmaster. Accordingly, about the middle of the last month, he was sent to Choule, with directions to open one school in the large town of Rawadunda, and to employ one man to teach another school in a neighboring village. The first school was expected to embrace the Jewish children, and more or less children of other descriptions. Forty boys have already joined the school, 30 of whom are Jews; and the number is increasing. The other school has twenty-five boys, which number is also increasing. Within the compass of five or six miles there are other populous villages where schools are equally needed, and where, as we are informed, there are boys in readiness for four more schools.

We some time since concluded to establish at least one school in the island of Caranja, visited some time since by brother Newell; but it has not yet been commenced. We hope that before long we shall see flourishing schools both here & at Choule. But we should much more rejoice to see a missionary at each of those stations, to give greater effect to the school, and to teach the risen, as well as the rising generation, the words of eternal life. Each would have an ample field equal to his utmost exertions; and we cannot forbear to raise our supplicating voices in behalf of these still neglected perishing thousands, and to entreat, that ere long they may be furnished with spiritual teachers to guide them into the right way of the Lord.

The large towns of Cullian and Basseen, visited by brother Hall, present additional openings for the establishment of schools, and so do other towns less distant from Bombay. We cannot speak with precision, as to the extent to which the schools might be carried; but we are sure they might be very greatly extended, and we feel very desirous that this should be done. Yes, we more than ever desire it, for our further experience and observation have served the more deeply to convince us of the eminent importance of such schools, and of their powerful agency in the diffusion of Christian knowledge.

With the hope and confidence, that the benevolent Christian public will cheerfully continue to furnish the requisite means for continuing and extending these schools we would submit a few additional remarks concerning them.

1. With respect to the actual expense of the schools. As a general rule, we give the teachers at the rate of 20 rupees a month for 100 boys, and from one to three rupees a month for the rent of a school room. Allowing, on an average, 50 boys to a school, and two rupees for rent, the monthly expense for teaching 100 boys is 24 rupees, or about 11 dollars. From this statement any one may judge with sufficient accuracy of the actual expense of that plan of schooling which we have adopted, and which we wish to extend.

2. As a motive to encourage the patronage of this schooling system, we briefly state what is taught in the schools, though it will be in part a repetition of what we have before communicated.

As a thing of course, the children are taught reading, writing, and arithmetic, in their own language. Special pains are taken to bring them forward in reading, an exercise greatly undervalued and very little encouraged in their own schools. Besides, as the schools are chiefly designed for the poor, who do not think themselves able to provide instruction for their children, by means of them large numbers are instructed in the art of reading, &c. who otherwise would never be able to read, and consequently, in no capacity to be benefited by the Scriptures, if given to them.

To increase the proportion of people in a community who are furnished with the art of reading, writing, and arithmetic, is to raise that community in the scale of intellectual being; and as charity schools for the education of the poor and destitute obviously effect this, they certainly claim the approbation and patronage of every friend of humanity. But this is by no means the chief motive. It will be remembered that these schools are filled with heathen children, who, in a few years, are in no small degree to give a character to the community to which they belong. In these schools, in addition to the ordinary branches of learning, these heathen youth are taught the fundamental principles of Christianity. Instead of heathen fables, the first thing put into their hands to read is the pure Word of God, which is able to make them wise unto salvation, through faith in Jesus Christ. Such portions are selected for them as are best calculated to store their tender minds with divine knowledge. The most important moral precepts are enforced upon their hearts. They commit to memory the Decalogue, and forms of prayer.

Thus are these heathen children daily employed. Is not this simple statement enough? Will—the disciples of Jesus, can the friends of mankind withhold their silver and their gold, so long as there is a call for another such school among the heathen? If more argument were necessary, much more might be said. But we must forbear to amplify. We would only add, that this method of schooling has very far exceeded our anticipations. We find no obstacle to the multiplying of our schools, and none in our way of teaching in them whatever we please. If we only had time, we might visit and catechise each school every day, and, in some respects, we are under great advantages for imparting a religious education to these heathen children, as if they were brought up in our families. We are therefore earnest in pleading for these schools, that they may not only continue to be supported, but that they may be greatly extended.

At the same time would we desire to acknowledge with unfeigned gratitude, that liberal patronage, which the Christian public in our native land have hitherto extended to the various objects of our mission, and which we hope never to forfeit.

The demand for books has been greatly increased during the last four or five months. A large number has been distributed, and some of them have been sent to a considerable distance on the continent. A few copies of the reading school-book were sent, some months since, to a large town about 20 miles to the east of Bankote, and were so highly approved, that they were immediately introduced into the principal schools there, and a further supply was requested through an English gentleman residing at that place. The supply desired has since been forwarded. A number of copies of the Gospels, and of the Acts, and tracts were distributed in the same place through the same gentleman. He also remarked, concerning a copy of Matthew and Acts bound together, that an officiating *bramhan* of the principal temple in that place, asked for it, and it was given him on condition that it should be publicly deposited in the temple, for the use of all that might wish to read it. On this condition it was received, and the gentleman had ascertained that it was accordingly deposited and actually read.

We have now given a general view of our missionary operations to the present time. While we regret that we cannot send you the joyful tidings of wandering souls gathered into the fold of Christ



through our ministry, we think we have great occasion to bless God, who has enabled us to do so much for the diffusion of divine knowledge in this heathen land; and we would indulge the consoling hope, that the precious seed which has already been sown, and which is daily spreading more widely around us, will not be suffered to perish, but will, in due time, be made to spring up and bring forth fruit to the glory of God, and the salvation of some of this heathen people.

Nothing of special interest relative to missionary operations in this country, has recently come to our knowledge. Some time since a communication was received, through the missionaries at Surat, from Mr. Mead, a missionary from the London Society, in Travancore. In that letter, Mr. Mead says, that "Things are very encouraging—that many are embracing Christianity."

It affords us great joy to hear of the exertions which are making for the salvation of the poor savages, and of all the success with which God is pleased to crown those exertions, and also to hear of the great variety of plans and labors going forward in our native land for the enlargement of Zion. May God increase them an hundred fold, and crown every one with abundant success.

We conclude by offering our affectionate salutations to you, dear Sir, and through you to the Board,—renewedly commending ourselves to the Christian remembrance and continual prayers of all, while we remain, Your brethren and fellow servants in the Lord—

G. HALL,  
S. NEWELL, H. BARDWELL,  
J. NICHOLS, A. GRAVES.

Bombay, Dec. 31, 1818.

P. S. Since the date of this letter, a note dated Jan. 8th, has been received from brother Nichols, in which he writes:

"I have established a school with favorable prospects in Tanna, and also one at Cullian, which I intend soon to visit. I have had repeated conversation with a Brahman from Basseen, and expect him in a few days to go there and commence a school. I am much encouraged with the prospect of schools in other places in this quarter."

#### Domestic Missionary Society.

A meeting of the Domestic Missionary Society of Massachusetts Proper, was held at Pittsfield, June 24, 1819, consisting of the General Association, and members by subscription. The Rev. JEDEDIAH MORSE, D. D. was appointed Moderator, to preside in the absence of the Moderator of the General Association. The meeting was opened by uniting in prayer offered by the Moderator.

Several articles of the Constitution, and the doings of the Society at their meeting the last year, were read.

The Directors then presented their FIRST REPORT, which was read and accepted, as follows:

##### FATHERS AND BRETHREN,

To put into operation a Society, like the one which now holds its annual meeting, requires time and patience. Immediately after the organization of the Society, its concerns were intrusted to a large Board of Directors. The first meeting of the Board was held in Oct. at Northampton; at which time a sermon was preached, and a collection taken up in behalf of the Society. The meeting of the board was full, and the members entered upon their deliberations, deeply impressed with the importance of the work contemplated, and cheered by the hope, that these incipient measures, in their results, would feed multitudes with the bread of life, impart vigor to churches, sinking under the influence of error, organize new ones, and thus bring home to our Divine Redeemer, a rich revenue of glory. The executive business of the Board was intrusted to a Committee of five, who entered immediately upon the duties assigned them, and have "done what they could."

To know, and to be able to lay before the public, the nature and the extent of the evil which this Society deplores, and which it hopes to remove, facts must be possessed relative to the churches and congregations to which the contemplated assistance shall be extended. Previous to the meeting of the Directors in October, enough was disclosed to proclaim the lamentable, and to many, astonishing result that, within the limits embraced by this Society, the number of the destitute exceeds fifty: that more than forty need aid; and that several churches now supplied, will, probably, be soon destitute of a pastor, unless rescued from their danger, by the hand of charity. But knowledge, more definite and extensive, was indispensable: & the attainment of this knowledge was deemed by the Committee, the first step in the benevolent enterprise before them. We must be apprized of the ability and disposition of the destitute. They also must be very explicitly and particularly informed of the nature and designs of the Institution, which searches out their nakedness, and proffers them relief.

Having resolved upon the measures of more particularly exploring the missionary field, upon which we have entered, and anticipating from it the most pleasing effects, the prospect was suddenly clouded. Men qualified to labor in this department, could not be found. Reasonable expectations, therefore, could not be answered; and the pleasure of our present meeting experiences a very sensible diminution. Happy would the Directors be, in calling the attention of the Society to past achievements. But this pleasure they must forego, and direct the attention to what may and must be accomplished by persevering effort, and by prayer. But it should be distinctly understood, that the only reason why the operations of the Society have

been so tardy and inefficient is, the deficiency of spiritual laborers above stated. Let the fact be proclaimed, and with increased emphasis in its progress; because other benevolent Societies are retarded in their operations by the same means; because the blessed work of evangelizing the world must go on slowly indeed, unless the number of faithful ministers is increased; and because many sections of the Christian public, especially many portions of the Christian church, do not seem to be fully apprized of the fact, and prepared to engage promptly, in any degree answering to the nature of the demand, in the laudable efforts now made, for this noble purpose.

Previous to the last Tuesday in April, the Rev. Samuel M. Emerson, was the only Missionary in the service of the Society. During the period of twelve weeks, he visited the destitute places west of Connecticut River, and those east of it, in the county of Hampden. His journal contains much important matter, which will be highly useful, in shaping the future operations of the Directors, but which may be properly omitted in their report. Upon actual survey, Mr. Emerson states, that most of the destitute places are entitled to the commiseration of the Christian public, and that some of them are in a very deplorable condition. Facts, which centuries have registered, testify, that blasting, mildew and death, pervade the region, where the life-giving influence of the gospel has ceased to operate. Individuals there, may, indeed, fatten on the vices of the multitude; but the latter will "be worse and worse, deceiving and being deceived." Prejudices, natural in all men, when aided by false teachers and false doctrines, grasp with an iron hand.

In most of the destitute places a church is organized. But in many, she struggles for life, under the most oppressive circumstances. We find also, in them, many precious individuals, not members of any church, who deeply bewail the moral desolations in which they are involved, and who seem to be fully apprized of the consequences, if the evil remain unremedied. To both these descriptions of men, your Missionary was a welcome messenger. To him likewise, they were refreshing friends. They received him with great affection and respect, and begged him to present to the Society their most grateful acknowledgements for their benevolent attentions and designs. Cheering is the hope, that, at no very distant period, these brethren and friends in affliction, may be blessed with the stated administrations of the gospel, and find the number of their evangelical associates happily increased.

The prime object of your Missionary was to explore. He could therefore remain no longer in a place, than to enable him to explain to the people particularly, the designs of the Society, to learn from them facts, in respect to their state, and to ascertain their views and feelings. He was enabled, however, to preach frequently, on other days besides the Sabbath, and to converse with the people familiarly, in religious visits. In some instances he was allowed to see some immediate benefit from his efforts, and to rejoice in their fruits. In a few instances, he was permitted to address a large and respectable audience, and to perceive, as he explained the views of the Society, the bosom heave with emotion; the tear of joy and gratitude bedew the cheek, and the eye, apparently fixed in surprise, at a proposition, to them, so novel, and to the friends of truth, so interesting and delightful. His communications excited a lively interest in behalf of the Society, & numbers, who had hitherto scarcely deemed the Sabbath or the Bible worthy a thought, were induced to pause, and to question the correctness of their principles and practice.

With few exceptions, the people he visited, would rejoice to attend upon the stated labors of a Congregational clergyman. Both churches and congregations are full and particular in their expressions of gratitude, and earnestly hope that the benevolent intentions of the Society may be efficiently pursued. They have promptly engaged to make renewed and very special effort to help themselves. In some cases, a respectable subscription was filled, while your Missionary remained with them, to increase the funds of the Society. In others, this has been done at a subsequent period. Under the impulse produced by your measures, sums from a hundred to a hundred and fifty dollars, have been subscribed, where, for years previous, little or nothing had been done. One Society, consisting of about thirty-five families, have raised a sum, which actually amounts, within a fraction, to one-tenth of their income. To such a people, a preached gospel is indeed, glad tidings of great joy. To aid them in securing it, is a pleasure which few can be willing to deny themselves. In other places, many years destitute, there is the prospect of the speedy settlement of a Minister, could a little aid be insured, from some charitable fund. The good people in this region, often said in their solicitude; were it practicable, we would sell our possessions, and seek a residence where the Sabbath is sanctified and the ordinances of the gospel enjoyed. None can doubt, that to such, the prospects opened by this Society must be consoling.

It is important that the Directors state, for explanation, that the sole reason why Missionaries were not earlier sent to the eastern part of the State, is, that no suitable person could be obtained.

Early in May, Mr. Emerson and Mr. Elam Clarke, entered upon a mission through the counties east of Connecticut river. From their journals, the Directors have obtained an accurate knowledge of the number and condition of the destitute in that interesting and important section of the State.

In this region also, particularly in some of the counties on the sea-board, as well

as in the western counties, destitute parishes and churches present to the eye of benevolence, an extensive and an inviting field of operation. The Society will, unquestionably, be anxious to send them aid as speedily as is practicable, and to all the extent of their ability. With hearts, too full for utterance, and with a solicitude that approaches to agony at the prospect of denial, many of the destitute and feeble cry to us for help. Under the wing of this Society, life may be preserved within them. Without its nursing influence, soon their voice may no more be heard. Respecting one of the destitute places, Mr. Emerson writes, "I have never visited a place where more gratitude was manifested, for the benevolent designs of the Directors.—The question here was not, 'shall we condescend to accept assistance?' but are we worthy to receive it? A public vote of thanks was passed unanimously, with an earnest request that they might be brought under the consideration of the Society.—The members of the Society cannot but be impressed by the recollection, that in the very region, where some of the destitute are found, the founders of New-England, sought an asylum for civil & religious freedom, and with a sacred devotion, which, probably has never been surpassed, consecrated themselves, their families, and their all to God. Their example, under circumstances so appalling, shall provoke us to zeal. At the close of his statement Mr. Clarke says: "The churches I visited, many of which have long sat in sackcloth, wept for joy on meeting your Missionary. To you they look, as the instruments in the hands of God, which are to save them from ruin. May their hopes be realized, and all your efforts be crowned with success."

On the 6th of May, Rev. Luke Wood engaged in the service of the Society. His designation embraces the parishes of Agawam and Feeding Hills, in West-Springfield. He has been received with kindness and gratitude, and has entered upon his duties with the prospect of immediate and permanent usefulness. More than twenty years ago, Rev. Mr. Griswold, who had the pastoral charge of these parishes, relinquished his claim for support from his people. From that period, though Mr. Griswold has never in a formal manner, been dismissed from his charge, and still living there, the parishes have been disconnected. They embrace a respectable number of wealthy and valuable inhabitants, who deeply lament the withering and wasting influence of a neglect of divine institutions, who believe a re-union of the parishes practicable, and who are uniting their efforts for so desirable an issue. More than two hundred dollars have been raised by them, and put at the disposal of this Society. Should it please God, graciously to smile upon present efforts, we may indulge the hope, that these churches will speedily enjoy the stated labors of a Minister, and the friends of Zion, especially in the vicinity, rejoice in their salvation.

Let it be here remarked, that, in employing a Missionary on such ground, we have the best prospect of reaping the immediate fruit of our labor. We find materials for a large and respectable ministerial charge; but they are not organized. We find also individuals of wealth and influence, who are awake to the necessity of reform, but who are unable to concentrate the efforts of the people. We send them a missionary. His principal support is derived from their own resources. We pay him only in part. The church is encouraged. The friends of order look up. And by a combination of circumstances, which, otherwise could not have existed, the people become united, quietly settle a minister, & gladness & thanksgiving sweeten all their intercourse.

Several parishes, in other sections of the State, are in a similar situation, and similar aid shall be sent them, as soon as suitable men can be procured for the service.

Mr. Latham, of Savoy, has been appointed to labor 2 or 3 months in Savoy, Zoar and Florida: but no intelligence has been received from him since his appointment.

Such, brethren, are the events of the year, in respect to our missionary operations. Although little has been done, great things have been contemplated, and with the rational prospect of success; and our first anniversary presents us with occasion for mutual congratulation. The good work has been commenced. Our Society is known to the public. The conviction of its necessity & importance is gaining in strength and extent. Many are gratified by the plan. Others will participate in the pleasure as they become more particularly informed of its object; and its concerns will secure a deeper hold upon the affections of the benevolent. The enterprise is noble, as well as necessary. God will bless the means of his own appointment.

Look, brethren, upon the field, in which this Society has commenced its operations. It lies within the limits of one of the oldest States in the Union. It is encircled by an enlightened people, highly distinguished by privileges both of a civil and a religious nature, and deservedly renowned for their Christian liberality. With promptness, zeal, and efficiency, which are truly animating, have they engaged in the kind work of doing good. Their zeal has provoked many; its fruits have swelled with grateful joy the hearts of thousands, and excited the acclamations of angels. Can such a people be deaf to the cries of distress, which meet them even on the threshold of their own habitations? Tell them that in our own borders are found churches and congregations, which have not enjoyed the instructions of the gospel, except in rare cases, for years, and that their prospects are "dark and comfortless," and it is enough. Such a people will feel, and will act. It is the business of this Society to lay these wants before them, and to engage to perform the work of supply, if they will give us the means. They will not suffer

the reproach, which must unavoidably rest upon them, should they permit the evil to remain and to increase, without making suitable efforts to remove it. They will thank us for undertaking the service, & bid us "God speed," both by their prayers, and by an adequate supply of the means. Nor will they be slow to believe that the prospect of success is as flattering as in any enterprise in which the religious public has engaged.

In respect to any objections to the operations of this Society, in the minds of the serious portion of the community, we can only say, in general terms; look at facts, reflect and pray, before you decide. From a particular examination of the subject, the Directors may find it necessary, to extend aid to some churches and congregations, which the careless observer might consider, as not properly coming within the limits of our charity. "The principle upon which they act is this—

"Churches from whatever cause, unable for the time being, to maintain divine ordinances, and in danger of becoming desolate, without assistance, if they ask it, are appropriate objects of charitable aid. The grounds of this necessity may be various. But from whatever cause the deprivation and danger of the church may have arisen, the edification of believers, and the salvation of souls, exposed to perish without the means of grace, demand the interposition of charity."

While this principle shall shape all their future operations, the Directors would beg the patience, candor, and prayers of the Christian public, in the hope, that the fruits of this Society will furnish just, and abundant occasion for joy, to all its members and patrons.

In this enterprise, we have enough to engage our warmest thoughts, and to occupy all the pecuniary resources we can command. The Directors have not allowed themselves to doubt, that prompt and liberal aid will be given, and have shaped their measures accordingly. They hope to employ a respectable number of missionaries during the present year, that, on the return of our next anniversary, they may tell the Society of wonders wrought for the needy through its means. By the Treasurer's report it will be seen, that contributions have, as yet been received but from a few towns. Though other contributions and bequests are daily expected, the benevolent are requested to remember that promptness must precede efficiency. More than twenty weeks of Missionary service has already been performed; laborers are now on the field, and others we hope will soon enter it. The circular letter addressed to the churches early in the winter past, has not yet been answered by the contributions anticipated. While we do not doubt the intention of the pastors and churches to attend to the object of the circular, we beg leave to express our deep regret at their delay. Again, and in this connection, is the request renewed.

Among the destitute and feeble we have awakened expectation; and a smile has been lighted up in the aspect of despondency. The light which has emanated from this Society, has cheered the hearts of multitudes. And shall it prove to be like the last glimmering of the evening dawn? Rather let it be like the twilight of the morning, proclaiming to all the afflicted within our limits, the approach of the glorious King of day—the speedy bestowment upon them of the stated administration of the gospel. We must not disappoint these expectations. Let not the thrill of joy be succeeded by the accents of despair. Compel not the Directors to say to these our kindred in affliction, bury your hopes;—struggle under your difficulties till you sink in the grave:—go from the deprivations, which distress you, to the judgment, and there tell the Saviour, that churches, which are "full and abundant," have no bowels of compassion towards you.

But we will not indulge such fears. We will rather say to those who have already done much, "be not weary in well doing." Accept the proffer made to you by this Society. Give freely, give liberally, give promptly, give now,—and when we meet you at the bar of God, we will confess to you our wrong, should you then and there say, that we have deceived you, and that God forgot his promise.

THEOPHILUS PACKARD,  
JOHN KEEF,  
HENRY LORD,  
EZRA STARKWEATHER,  
NATHANIEL SMITH,

Executive Committee.

Officers of the Domestic Missionary Society, for the ensuing year.

Rev. THOMAS SNELL, Secretary.  
JOSIAH DWIGHT, Esq. Treasurer.  
JONATHAN H. LYMAN, Esq. Auditor.

DIRECTORS.  
Clergy.  
Rev. Alan Hyde, D. D. Joseph Woodbridge, Esq.  
Theophilus Packard, David Mack, Esq.  
Henry Lord, Hon. Ezra Starkweather,  
John Keef, Nathaniel Smith, Esq.  
Samuel Osgood, Hon. John Hooker,  
Joshua Crosby, Col. Israel E. Trask,  
John Fisk, Gen. Salem Towne, Jr.  
Jedidiah Morse, D. D. Hon. Neh. Cleveland,  
Samuel Worcester, D. D. Hon. William Reed,  
Serenio E. Dwight, Dea. Josiah Salisbury,  
Richard S. Storrs, Jun. Henry Gray, Esq.  
Oliver Cobb. Hon. Edw. H. Robbins.

YOUNG MEN'S MISSIONARY SOCIETY OF RICHMOND, VA.

Extract from the first Annual Report.  
After several fruitless attempts to procure missionaries, the board of Directors finally succeeded in obtaining the services of two young preachers for a short time, of whom one officiated in the city, and another in the neighboring country. The following abstracts of their journals will convince the society that while employed in their service, they labored with exemplary fidelity and zeal.

The missionary employed in the city, the Rev. Orin Fowler, labored for the society only about two weeks. During this short period—rendered thus short by his ill health—he preached to the

sailors at Rockville, at the Poor House, Penitentiary, and other places twelve times. In the Poor House he preached, as well as in private houses, and was well received and conversed with by many; ascertained the spiritual condition of the tenants, and by distributing religious Tracts, and affording verbal instruction, endeavored to supply their necessities. Ignorance and darkness of great extent, were truly affecting. He visited a family, consisting of twenty-three families, and found twenty-two of them without a Bible. He gives as the number in this city, who had even such an institution, and efforts were making to supply the want of the poor. From a careful census of the city, and a comparison of numbers which can be stated in use, he concluded that the metropolis at least eight thousand of the age of four years, who could not read in the houses of worship, or so desirous to enjoy the privilege of reading, that they were brought forward by the Directors for the purpose of shewing, that immediately there is a wide field, for missionary work, and that the full exercise of your talents, at the same time, so kind and cordial reception given to the preacher; so the afflicted to whom he ministered, and they to whom he preached; and solicitations for similar services, the utmost encouragement to the work of charity has not been, and will not be in vain.

The other Missionary, Mr. James was only proposed to the board about two weeks in the upper part of this month, under the disadvantage of having prize the people of his intentions, he could be assembled for religious instruction, preached twelve times, and visited families. A considerable part of the country through which he passed is destitute—Many families are without a Bible. Not a few unable to read—Some feel their want of religious instruction—Indifferent—and others opposed to it—however, he was kindly received. His labors were quite as large as could be for the most part they were serious and true; and in some instances considerable conversion was manifested. This Missionary was furnished with a number of religious Tracts, were distributed, and generally received with eagerness and gratitude; but sometimes reluctance.

From information on which the Directors confidently rely, it is believed that the field is of immense extent in this city. Nearly one-half of the State of Virginia is missionary ground. The states and territories south and west are equally destitute. Instances more so. Numbers feel and are their spiritual wants, and make to procure supply, importunately cry for help. The cry of those who are perishing in total darkness will awaken the sympathies of all who appreciate the value of religious truth, and know any thing of the blessedness of this expectation seems the more reasonable, when the gospel is sent to men, who are not only enriched with the treasures of wisdom, and furnished with the abundant blessings of the Holy Spirit, and inspired with the love of God, but are enabled to cultivate of charity; which, in a word, prepares them to the law, the practice of justice, and the duties of this life, and the glories of a better life to come.

#### Utility of Religious Tracts.

For the Boston Herald.

Extract of a Letter from New-York.  
A man, in my parish, more than sixty years of age, a drunkard, and a thief, had been, thirty years, a drunkard. He had his property, he sought a livelihood, and thus became a vice to the neighborhood.

His two sons fell into the vice of the father. The house became the haunt of an infamous gang. I became acquainted with one of them, a little more than thirty years of age. He was at first shy of me. When they were a little more familiar, I gave them religious tracts, desiring them to read, and return to me how they liked them. They were pleased, and when they returned, they were more so. They were given, with edification and proof. Soon the family were united in prayer. The father, who had been a drunkard, was now a teetotaler. The mother, who had been a thief, was now a virtuous woman. The family had had morning prayers the last year.

Extract from a letter written by a Graduate of New-York.  
It was with pleasure that I had been distributed about twelve hundred religious tracts. When they were given to men together, I have seen them leave the place, and attend while one was read. Near Schenectady, at a turnpike gate, a young woman, to whom I had given a tract in May, came to receive the toll. She had her tracts the first time, she took them in a pious manner, and laughed at my request. I asked her if she had read the tract. I gave her. She looked at me with a smile, and said she had. I enquired concerning her. Her heart was full, and she spoke. She burst into tears. I gave her tracts, for which she thanked me, and hoped if ever I should see her again, she would be more satisfied.

Extract from a letter written by a Graduate of New-York.  
You could not have made me a more able present, than the tracts. It is a blessing to me. I have seen their power. Many a heavy heart has been cheered by reading "Thou art all for the Best." They could have opened of them to travelling, them almost as necessary in travelling, money. I am grieved to pass a week, or a long-hut, without sending in one of the missionaries. In some places, the people have been so anxious for tracts, that when I go to spare, I would copy some, and would offer no money for them.

Extracts from the 18th Report of the Religious Tract Society.  
A correspondent thus writes from a child in this town came to me, from till night, which is the case of the writing this, requesting the loan of tracts, happy in being able thus to point out the way of eternal life. Those dreadful streets, which formerly disgraced our streets, are now hushed by this means."

Extract from the letter of a pious man.  
"The volume of your tracts is read daily. A notorious drunkard observed the other day, 'Ah! Sir, I had read the go the book of tracts which you had sent to give my mother, and especially the tract on drunkenness, I should have been and children would have lived in comfort."



ing, all were well and happy; having nearly half completed their voyage. F.

morning, having arrived late yesterday evening.

\_\_\_\_\_



